

COLUMBIA LIBRARY COLUMNS



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Columbia Library Columns

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Dr. Evans in his Law Library office.



COLUMBIA LIBRARY COLUMNS



An Amalgam Maker in a New Field

LUTHER H. EVANS

TO BE ASKED to write about one's job can be flattering or disconcerting, depending on the circumstances. I must confess to both kinds of emotional experience in the present case.

I am flattered that what I am doing should be of interest to others, and I am somewhat disconcerted by what I see when I look at my job and its context more closely.

The flattery really began when President Kirk asked me two years ago, plus a few months, to come and spend what he must have regarded as the tapering-off years of my career, in the intellectual climate of Morningside. I had already reached the age when one knows to the day how much time is left before retirement (and even perhaps begins to wonder how much time before decrepitude) and has begun to try to decide which of those books he is going to write, which of his important mistakes he is going to try to explain, and which of the current hurts of mankind he is going to try to assuage.

Thus it was that he caught me in a mood of self-examination and even of moderate honesty about my future. Kennedy had forgotten that luncheon I had given him in 1947, and although Johnson had indicated (in a receiving line at a Texas Society

reception shortly before the election of 1960) that he thought I was still Librarian of Congress, the State Department knew better, since it had too much knowledge of my disrespect for some of the Department's policies. What could one expect from politicians anyway unless one were one of those horrible beings called an extrovert. I had done political work in my time, all right, but I had never done it for the purpose of getting or keeping a job. Now, I thought maybe I had been a fool, but I was too old to change. Besides, I just loved puttering around in the literary graveyards of mankind, including today's newspaper, and focusing momentary attention on my favorite world and national crises.

The Columbia job, a concoction gotten up by the Director of Libraries, the Dean of the Law School, and the Dean of the Faculty of International Affairs, looked like it might not be very precise in content, nor very clear as to where it would fit into the bureaucratic structure. The title of the job itself had some delightful overtones: Director of International and Legal Collections! The term Director was one to conjure with. I had been National Director of the Historical Records Survey (WPA), director (Librarian) of the Library of Congress, Director General of UNESCO—an honorable lineage. Here its meaning was not precise or even very indicative, but how attractive it was! International, how wonderful, since I had majored in international affairs at the University of Texas and at Stanford, had worked many years to expand area studies, had contributed to the literature of international law, and had signed treaties on behalf of the United States, and helped sponsor and negotiate them in UNESCO. The word legal meant that I would succeed that grand old man Miles O. Price as head of the Law Library of Columbia, one of the four greatest legal collections in the country.

Being head of the Law Library would be tough for an inex-

perienced person, with the inescapable struggle between departmental autonomy and central direction. But I have dealt with so many tougher situations that I find the tendencies easy to reconcile. It would be difficult, it is true, if petty persons were involved. But one can not afford to devise any administrative mechanism to fit petty persons, least of all a university mechanism. The real strain I find in the Law Library is the endeavor to match accomplishments in acquiring material with the needs of an ambitious Law faculty trying desperately to keep up with the legal dimensions (actual and prospective) of a rapidly complexifying world. The Law School program represents an effort to move forward significantly in the direction of this noble goal. Civilization moves forward by accepting and realizing certain concepts, and, among these, legal concepts are some of the most important.

The School of International Affairs does not have its own library, though I am its librarian. Many of its needs are looked after by the Law Library, however. Our International Law section includes international affairs as well as international law. Fortunately, the physical location of the School's new building, back to back with Law, will make the problems of division of the literature between them minimal. My direction of both will for the immediate future also make the division less difficult than might be the case if they were under separate direction.

The only large separate collection in a Regional Institute is to be found in the East Asian Library, which covers mainly China (both of them), Japan, and to an increasing degree Korea. Since I direct this library, though on a part-time and temporary basis, I am in a position to get a firm grasp on the main problems to be faced in developing a plan for a multi-institute library in the new International Affairs building. It is intended to leave the East Asian collections where they are, since space will not be adequate for them and the other collections in the new building.

The new program which is evolving is one of considerable interest and challenge. A multi-area research collection, with a

great range of difficult languages, in space so limited that only a fraction (substantial, it is true) of each area's material can be on the premises, raises thorny problems as to the books which should be there, which should remain in Butler Library, and which should be held in both places.

Likewise, there are difficult decisions to be made as to the duplication of catalogs, in card or other form, and of other reference tools. We will be required to make many decisions on some kind of doctrine, others on the basis of priorities in terms of available and prospective funds.

My experience is that one sees any current situation in terms of one's stubborn prejudices, and sees ways to act upon them even if they are not very relevant. Thus it is that I see my present job in terms of one of my most deep-seated convictions, namely, that conflicting human demands can be made into a satisfactory amalgam only by having some bureaucrat suitably placed act as a maker of the amalgam. That is what I conceive myself to be in the little area in my charge. My conviction includes the element which requires that the amalgam maker himself exert a very special kind of force, that is, different from the other parties. His force is exerted by arranging for confrontation in groups of the elemental demanders (those who want the last shred of available evidence concerning Chinese archaeology or Bolivian village life or Mr. K's relations with the Albanian Communist Party) in an atmosphere which permits the maximum of achievement of each demander's priorities within the present and possible framework, then allows the development of rational proposals for changing the framework (funds, space, etc.). The amalgam maker must not only keep his mind on the pot that is boiling at his feet but also on the cookery (of budgets, etc.) simultaneously going on at the higher echelons, without either pot calling the other black.

My main confession must be that this amalgam making has not advanced as rapidly as I could wish. But it is moving, and I ex-

pect to have an exciting time. The most inspiring aspect of it all is that I deal constantly with so many of the world's best minds in a very wide range of creative fields of knowledge. What a wonderful place to spend one's "mature" years!

I think President Kirk and his co-conspirators knew better than I could have dreamed what fun I would have.



The first representation of the islands discovered by Columbus on his first voyage (1493 woodcut from the printed letter).

An Unpublished English Translation of Justinian's Life of Columbus

JOSEPH L. BLAU

AGOSTINO GIUSTINIANI, O. P. (better known as Justinian), Bishop of Nebbio in Corsica, was a humanist scholar of parts. Born of a noble family at Genoa in 1470, he entered holy orders in 1487. In 1514 he was elevated to the episcopate. His see of Nebbio was an ancient town in Corsica; the town itself contains little but the ruins of a Romano-Byzantine Church of the Assumption and a palace, but the name is used, by extension, to refer to the district surrounding the old town. Giustiniani probably spent no more time in Corsica than was absolutely necessary. He participated, in 1516-17, in the last two sessions of the Fifth Lateran Council. He wrote and published a number of books that could not have been produced in Corsica. For five years he served as the first professor of Hebrew in the chair of Oriental Languages established by Francis I in the Royal College of the University of Paris. He traveled widely through Europe and was friendly with such Christian Humanists as Pico della Mirandola, Desiderius Erasmus, Thomas More, and Thomas Linacre. There is an ironic twist to his fate: he died, in 1536, in a shipwreck on the Ligurian Sea while traveling from the mainland of Italy to Corsica.

Whatever interest the career of Agostino Giustiniani may hold for scholars in other fields, his particular appeal to bookmen is that he was the editor of the first printed Polyglot version of any part of the Bible. Even before the end of the fifteenth century, Aldus had proposed the production of a Polyglot Bible; his intention, mentioned in the preface to the undated Greek text of the Book of Psalms, generally assigned to 1497, was to print a version

of the entire Old and New Testaments in Greek, Latin, and Hebrew. In 1501, Aldus wrote to two friends that his Triglote Bible was "nondum impressi, sed parturio." But the promised work never appeared. In the Bibliothèque Nationale, in Paris, however, there is one specimen leaf. Here the first few verses of the first chapter of the Book of Genesis are printed in three parallel columns—vocalized Hebrew, accented Greek, and Latin. The failure of Aldus to complete his project enabled Giustiniani to achieve a major "first" in the history of printing.

Giustiniani's Polyglot Psalter, printed at Genoa in 1516, was a much more ambitious venture. Its title-page reads *Psalterium, Hebreum, Græcū, Arabicū, & Chaldeū, cū tribus latinis iterptatōibus & glossis* . . . Genuæ, 1516. The colophon reports: Impressit . . . Petrus Paulus Porrus, genuæ in ædibus Nicolai Iustini-ani Pauli . . . anno christiane salutis, millesimo quingentesimo sexto-decimo. . . . From left to right, its eight parallel columns give the Hebrew text, a literal Latin version made directly from the

יְהוָה יֹאמַר	Dies diei dicite	Dies diei eructat	Ἡμέρα τῇ ἡμέρᾳ ἐφύγγηται
אֱמַר וְיֹאמַר וְיֹאמַר	verbum, & nox nocte	verbum, & nox nocte	ῥῆμα, ῥα, νύξ, νυκτὶ
יִרְחַק רֵעֵהוּ :	indicat scientiam,	indicat scientiam,	ἀποστήσεται τὸν φίλον αὐτοῦ.
אֵין אֵין אֵין	Nō sunt loquellæ, & nō sunt	Non sunt loquellæ neq̃	Οὐκ ἔστι λαλῶν οὐδὲ
דְּבָרִים אֲדִירִים בְּשִׁמְעֵהוּ	verba, non audirur	B sermones, quorū nō audiantur	λόγῳ ὡς οὐκ ἰσχυροῦνται
קוֹלֵם בְּגִל :	vox eorum, In omnem	voces eorum. In omnem	εὐφρανὼν αὐτῶν. Ἐν παντὶ
הָאָרֶץ מִלֵּךְ בְּרִיחִים	terram exiuit filii eorū,	C terram exiuit sonus eorum,	τῆς γῆς ἐξῆλθεν ὁμοθυμαδὸν αὐτῶν, ὡς πῦρ
וְקִנְיָה תִּבְרַח כֹּחַ הַשֶּׁמֶשׁ	& i fines mūdi verba eorū,	D & i fines orbis terre verba eorū,	ἡ ἰσὶς αἰσθητὰ τῶν οὐρανῶν καὶ τῶν ἐρημάτων
לְשִׁמְשׁ שִׁמְשֵׁהוּ	solī posuit tabernaculum	In sole posuit tabernaculum	Ἐν τῇ ἡμέρᾳ καὶ τὸ σκηνώματός
בְּרִים יוֹמָהוּ בִּי תָן	ineis. Et ipse tanquā spōsus	suū, & ipse tanq̃ spōsus	αὐτοῦ. καὶ αὐτὸς ὡς νυμφίος
יֵאֵל חַפְצֵהוּ	procedens de thalamo suo,	procedens de thalamo suo.	ἰκπεσοῦντος ἐκ ποσὸν αὐτοῦ
יִשְׁשׁ	exultauit	Exultauit	Ἄγχι αὐτῶν
וְגִגָּס	ut gigas	ut gigas	ὡς γίγας
וְלָרַח	ad currendam	ad currendam	ἀπομύσσει
אֶרֶץ יִשְׂרָאֵל	viam. A summitate	viam, a summo	ἐλπίς, ἀπὸ ἀκροῦ
הַשָּׁמַיִם בְּעָפְרוֹ	celi egressus eius,	celo egressus eius.	τοῦ οὐρανοῦ ἐν ἱέσφι αὐτοῦ

On this and on the opposite page are reproduced facing sections from Justinian's Psalter, the first printed polyglot version of any part of the Bible.

Hebrew, the Latin Vulgate, the Greek Septuagint, an Arabic version (in Maghribi characters), a Chaldean version (in Hebrew characters), a literal Latin translation of the Chaldean version, and, finally, scholia on the text. Altogether, it was a most remarkable and scholarly achievement for its time. Two thousand copies of this work were printed on paper and fifty on vellum, but its sale was disappointing, and Giustiniani made no attempt to continue with other books of the Bible.

For most people today, the most interesting feature of Giustiniani's Polyglot Psalter is the lengthy scholium to Psalm xix, verse 4: "et in fines mundi verba eorum" (and their words to the ends of the world). Here the learned author presents a long note dealing with the life and the explorations of Christopher Columbus, who had died only ten years before the publication of the Psalter. This is, apart from the letters and journals of Columbus himself, on which it is based, the first biography of the discoverer of America. We may speculate that Giustiniani's in-

יום יבחי קלמה	יבחי לילה וסוף וסוף	Dies dici apponit, & manifestat	D. Et in fines mundi
ליום וליל יבחי	במקרא וליבחי לילה	verbum & nox nocti	uerba eorum, Saltem
עלמא ליל	פחות וסוף פחות	diminuit & nunciat scientiam.	temporibus nostris q̄o
אבסנכול ולא	לית פסר דתנועע ליל	Nō est verbū lamentationis, & nō sunt	mirabili ausu Christo
בכלמא דלדין לאשמע	מלי דסנשא ליל	sermōnes tumultus & non	phori columbi genu
אסותחס חרחת	משפיע קלחן : בדלח	audiuntur voces eorum. In omnem	enlis, alter pene orbis
אסותחס בל الارض כלח	ארע מלח ענ גידח	terram extēsi sunt effectus eorum,	reperit est christia
ולע קלמח אפס	ובספ: מכל מלחח	& in fines orbis omnia verba eorum,	gatus. At q̄ro quomō
المسكونة جعل مسكونة في	لستشא טח משדח	solī posuit tabernaculum,	am Columbus frequē
الشمس وهو مثل العريس	יחורא דקורחא דלפחא	illuminationē autē i illos. Et ipse i mane	ter p̄dicabae a Deo
באחר ח מן יחד ר	בחתחא דפח דגדחח	tanq̄ sponsus procedēs de thalamo suo	electum ur per ipsum
يفرح	דריכחא דפלחחח וסוף	pulcherrime, & dum diuiditur dies	adimpleretur hec pro
مثل الحبار	יחח חד בפתח וסוף	letatur ut gigas, & obseruat	phetia. non alienē exl
الذي يسرع	למחחח דמחחח חאחח	ad currendam in fortitudine viam	stimaui uitam ipsius
في سجدته من	פלחחח דפחחח: חספח	occasus vesprini. Ab extremis utatibz	huc loc inferere. Igit
السميا خروجا	פחחחח חפחחח	ccolorum egressus eius,	tur Christophorus co

bus ortus parentibus, nostra erat fuit qui sua industria, plus terrarum & pellagi explorauerit paucis me libus, quam penitellis qui omnes morales uniuersis retro actis seculis. Miracres, 13 18

clusion of this material arose out of his Genoese patriotism as much as out of his clerical sense of the Providential character of Columbus's voyages in realizing the implicit prophecy of the text. Except for the first sentence of the scholium, there is no further reference to God, divine Providence, or the Christian Church; Giustiniani becomes completely absorbed in relating the adventures of Columbus. He even finishes on the rather pagan note, not unusual in the Renaissance, that if Columbus had lived in ancient Greece, he would have been deified at his death.

In one of the copies of Giustiniani's Psalter in Columbia's Special Collections, a former owner has tipped in an English translation of the scholium on the life of Columbus. It is written in a rather spidery nineteenth-century hand on paper water-marked "1805." We may, therefore, assume an early nineteenth-century date for this translation, which is here printed for the first time. In most respects, the translation is extremely accurate; indeed, it is painstakingly literal. In the first sentence, however, the translator omitted the phrase "a deo" (by God), probably out of respect for the Deity; this is a minor omission and might well be merely a slip. A more significant deletion occurs in a later passage, in which Giustiniani reports: *Nam uirgines nude prorsus incedunt, donec a uiris quibusdam, eius rei peritis osseo quodā ueluti digito, uirginitatē exuantur.* (For the girls go entirely naked until they are deprived of their virginity by certain men, trained in this matter, with something like a bone or a finger.) Here the translator stops after translating "For the Females go entirely naked untill depriv'd of their virginity," replacing the rest of the sentence by a note that asserts that "This passage is express'd in the Latin in a very peculiar manner."

It is interesting that this account of defloration is virtually the only point in Giustiniani's entire story that is not supported by the texts of Columbus's letters or journals. It is known, from later ethnological studies, that ritual defloration was practiced

by some of the Caribbean tribes. Giustiniani may have picked up this item of information from an account of the voyage by one of the mariners who shipped with Columbus. An alternative possibility is that ritual defloration in the Orient is mentioned by some of the earlier Italian travelers, and this travel literature may have been the source.

The past century has seen much debate over Columbus's national origin. Perhaps the intensity of nineteenth-century nationalism is responsible for the raising of the question after so many years. Much effort was expended by Spanish scholars to prove, with documentary evidence out of the Spanish archives, that Columbus was really a Spaniard; Italian scholars replied in kind. Recently George Canoutas Seraphim wrote *Christopher Columbus, a Greek Nobleman* (New York, 1943) to assert the claims of his own country to the honor of being Columbus's place of birth. Salvador de Madariaga claims Spanish-Jewish ancestry for Columbus, but asserts that his family left Spain before his birth and took up residence in Genoa, thus accounting for the documentary materials provided by both Spaniards and Italians. In this confusion, it is refreshing to come once more upon a simple and direct statement by a contemporary referring to the great discoverer as "a Genoese born of humble parents."

A Sketch of the Life of Christopher Columbus* Psalm XIX v. 4—*et in fines mundi verba eorum, &c.*

At least in our time by the wonderful undertaking of Christopher Columbus, a Genoese, almost another world has been discover'd & added to the Christian Church, & as Columbus frequently declar'd that he was chosen as an instrument for the fulfilment of this Prophecy, I thought it not foreign to the Subject to insert here some account of his Life.

* The translation is printed *verbatim*, but punctuation has been added.

Christopher surnamed Columbus, by Country a Genoese of mean parentage, was a man who by his industry explored more of the Earth & Sea in a few months than almost all the rest of mankind in all past ages. Wonderful thing! but yet ascertain'd not only by the testimony of many single Ships but of whole Fleets & Armies which have pass'd to & from thence.

This man having, in his youth, been scarce taught the Rudiments, as he grew towards manhood applied himself to maritime affairs; then his Brother going into Portugal & commencing at Lisbon the Business of painting Maps for the use of Mariners, representing the Seas, Harbours & Shores, by this means he learn'd from him an account of the Bays & Islands which he there had been casually inform'd of by many who, by the Kings order, went annually to explore those Lands of Ethiopia which had not been visited & the remote Trails of the Ocean situated between the South & the West. With whom he having, many times, enter'd into discourse & comparing what he heard from these with what he had long ago meditated on in his own Maps & had read [in] Cosmographers, he imbib'd an Opinion that it was possible that a Person, leaving the Shores of Ethiopia verging to the South West & directing his course in a strait line between West & South-west, might, in a few months, arrive at some Island or the farthest continental Parts of India.

Which, when he had sufficiently learn'd of his Brother (seriously considering the matter in himself) & acquainted some of the nobles of the King of Spain of his intention, provided that the King would furnish him with necessaries to penetrate (& in a shorter time than the Portuguese had done) into new Countries & to visit new People & Regions hitherto unknown. Word is quickly brought to the King of this matter who, induc'd both by an emulation of the King of Portugal as well as a desire of new things of this kind & of the glory which [would] redound therefrom to himself & his posterity, after long treating with

Columbus on the subject, at length orders two Vessels to be fitted out. With which, Columbus, setting sail & proceeding to the Fortunate Islands (now Canaries), steer'd his course a little

TERRA NOVA



Cannibals in a 1535 portrayal of the New World.

from the western Point &, going to the left between the Southwest and the South West [sic]* (yet much more remote from the Southwest & nearly due West), after many days sail having found by computation that he had travers'd Four Thousand Miles in a right Line, his fellow Mariners—having given up all hopes—insisted on taking about & pursuing a contrary course. But he persisted in his attempts & maintain'd that, according to all conjecture, some Continent or Islands were not more than one Day's sail distant. His declarations were not unfounded for, on the next Day, the Sailors, getting sight of certain Lands, extolled him highly & repos'd the greatest confidence in the Man.

The Islands were almost innumerable & not far from certain Continents, as it appear'd. Among these Islands it was observ'd that some produc'd a barbarous & ferocious sett of Men call'd Canabals, who by no means refrain'd from eating human Flesh & committed degradations on their neighbors, & by hollowing

* Our translator met difficulties here. A correct rendering of this complicated passage would be: "a little to the left of due west, namely, between west southwest (*libicum*) and west (*zephirum*)"

out the trunks of large Trees by means of them they pass'd over to the neighboring Islands, hunting after men like Wolves for food. They had the good fortunate [sic] to seize one of these Vessels with her Crew, tho' not without bloodshed, who were afterwards carried into Spain.

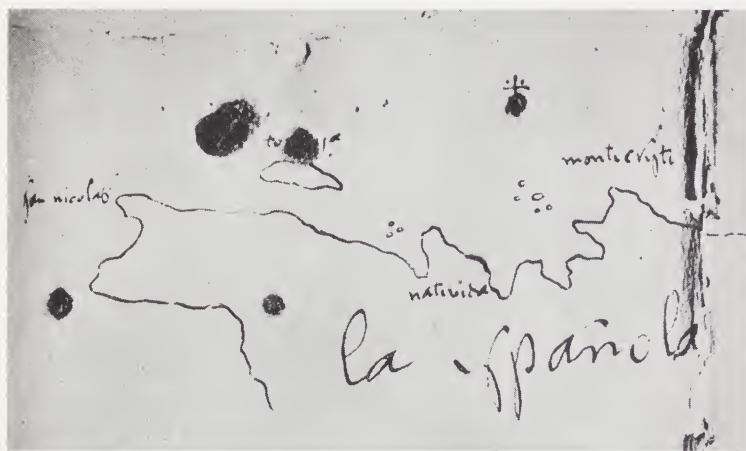
The Island that was first discover'd they call'd Hispaniola ("Hispania"). Therein they found innumerable Inhabitants, conspicuous for their poverty & nakedness, whom they first, by signs, invited in a friendly manner to a Conference, & also allur'd by presents. When they came near, it clearly appear'd that they were struck with astonishment & admiration at their dissimilarity in colour & dress & at the unheard of arrival of such Strangers, & at everything else as tho' they descended from Heaven: for their colour is very unlike ours & yet by no means black but very much like Gold, a slight covering suspended from the neck fasten'd to the Breast concealing the Pudenda, as a Vail, to which was annexed a small piece of Gold; & this Dress was common to the Men and Women who were no longer Virgins: for the Females go entirely naked untill deprived of their virginity.* They have no Quadrupeds amongst them except a very small kind of Dogs; their food is roots (of which a Bread is made not unlike in taste to that made of Wheat) & acorns, of a different form from ours but more pleasant eating.

Columbus, having obtain'd his wish'd for object, determin'd to return into Spain, & having fortified the place he had first taken possession of, & leaving Forty of his Men as a Guard, he sails into Spain, &, having a prosperous Voyage, upon his arrival at the Fortunate Isles he sends messengers forward with a Letter to the King, who, being made acquainted with all these proceedings, was excessively delighted, and, appointing him at the head of all his maritime affairs, crown'd [him] with great Honours. All the

* This passage is express'd in the Latin in a very peculiar manner [Translator's note].

nobles proceeded in a Body to meet him, & the Discoverer of the New World was receiv'd with great Joy.

Without delay other Ships are fitted out, far exceeding the



Columbus's own sketch of part of Hispaniola (1492-93).

former both in number & size & furnished with all kinds of articles. Spain already conveys its Poison into the Innocent World: many Garments of Silk & Gold loaded the Vessels, & Luxury, not satisfied with having triumphed over this our World, sails (over) to pure & innocent People; & the Woods which, altho' almost exhausted [sic] by continual hunting could hardly satiate their greedy appetite, send into the most remote Countries the Sow & the Boar to distend Stomachs hitherto strangers to them. And with these also sail those who, by the art of Esculapius, profess to heal the Diseases proceeding from the Luxuries provided & ready to ensnare those People. Seeds & young Plants of Trees are also carried thither. For Wheat—as was afterwards discover'd when it had been committed to the Earth—very speedily growing to a considerable height, soon after perish'd, as tho' nature, condemning our kinds of Food, order'd them to be content with their own roots.

Columbus, therefore, setting sail with a Fleet of Twelve Ships furnish'd with arms & Men & with plenty of every thing, after not more than Twenty Days sailing arrives at Hispaniola (Insulam Hispanam) [and] finds every one of those whom he had left behind strangl'd by the Barbarians, under a pretence that they had behav'd immodestly & injuriously towards their Women. Wherefore, condemning their Cruelty & Ingratitude, when he sees them inclin'd to Repentance declares that he will pardon them provided that they were faithful in future & attentive to his Commands; then, sending out Spies in various directions, when he observ'd that the Island was remarkable for its size, the temperature of its Air (Temperate Climate), the fertility of its Soil, & numerous population, & also is inform'd that Gold of the purest kind was found in certain places—particularly in parts wash'd by the Torrents,—neither was there wanting in ye Fields a certain seed very similar to Pepper both in form & taste, he was fully resolv'd to build a Town. Wherefore collecting Materials from all Parts & employing those who were skill'd in those matters, in a short time a Town was erected which they call'd Elizabeth.

The Commodore himself (Praefectus) with Two Ships sails round the Island. Afterwards, keeping along the Shore of that Continent which he call'd John, he continues passing along that Shore Seventy One Days, allways turning his Prow towards the Western Sun; & being a man well skill'd in judging of the course of a Vessel [he] found by a calculation of Days & Nights that he had proceeded about Six Thousand Miles. That Promontory at which he discontinued his Course he call'd Evangelist, & forms a design of steering a retrograde Course—intending to return thither better prepared & provided. On his Passage he marked the Bays, Shores & Promontories. He reckon'd that this side of the World was about Eighteen Degrees North latitude & the northern Shore of Hispaniola about Twenty Four, but it [i.e., what] was

found by the observation of his People, if they were able to form a just Idea, is that that Eclips which appear'd in the Month of September in the year 1494 was seen about Four Hours earlier at Hispaniola than at Seville, & from that computation Columbus collected that that Island was Four Hours distance & the Evangelist Ten from Cadiz, & not more than Two (that is, the twelfth part on the entire Circle of the Earth) from that place which Ptolemy calls Catigara & fix'd on as the farthest of the habitable parts to the East, which [i.e.: wherefore] if the Earth did not interpose in the way of Navigators it would soon occur that at last, all our lower Hemisphere being sail'd over, [Navigators] would be join'd by those going in a contrary direction to the West.

These wonderful voyages being compleated, Columbus, returning into Spain, paid the Debt of Nature. The King, who had bestow'd many priviledges upon him when living, granted to the Descendants that his Son should succeed to the Place of his Father, & appointed him chief ruler of the Ocean & the Indies—who is now living in great Dignity & Wealth. Neither have the Spanish Nobles disdain'd to be allied by Mariage to a young Man renown'd for his nobility & good conduct. Columbus, when dying, was not forgetful of his beloved Country, for he bequeath'd to the Order of S^t George (so call'd & esteem'd by the Genoese as the chief & as the glory and defence of the whole Republic) the Tenth Part of all the Estates he possess'd when living. Such was the end of that very celebrated Man who, had he liv'd in the Times of the Grecian Heroes, wou'd doubtless have been rank'd (enrol'd) among the number of their Gods.

Vide Note inserted in the celebrated Polyglott Psalter of Augustin Justiniani Bishop of Nebbio in Corsia [sic], printed A.D. 1516.

The Empress Shōtoku of Japan and Her Million Printed Charms

ca. 764–770

THOMAS FRANCIS CARTER

and

L. CARRINGTON GOODRICH

*In the February issue of the Columns, Professor Porada described an Akkad cylinder seal which is the oldest inscribed work of art in the Columbia collections. In this issue, the story behind another “oldest inhabitant” of the collections, the Empress Shōtoku’s charm, the earliest known example of block printing on paper, is reprinted from Thomas Francis Carter’s The Invention of Printing in China and Its Spread Westward.**

EDITOR’S NOTE

FOR A CENTURY and a half before the making of the first block-printed charms, Japan had been undergoing a process of complete transformation under the influence of China. It was a period similar to that which Japan passed through during the latter half of the nineteenth century, except that China was the model instead of the West. A steady succession of Buddhist missionaries from China poured into Japan, and a steady succession of Japanese students went to China for study and on their return brought about sweeping changes in the customs of their native land, bringing Japan gradually abreast of what was then the world’s most cultured country. In 701 the annual celebration in honor of Confucius began, and in 708 the first mint

* Second Edition, revised by L. Carrington Goodrich. Copyright 1955 The Ronald Press Company.



This small pagoda (8¼ inches high) has a hollow interior into which the Empress Shōtoku's rolled up charm was placed.

was established for the making of coins in Japan. In 735 a Chinese scholar became head of the newly established university at Nara, Japan's new capital, which was seeking in every way to mold itself after the pattern of the Chinese capital at Ch'ang-an. In the same year Kibi no mabi (d. 776) returned from Ch'ang-an after nineteen years of study and, entering into the service of the government, introduced information about the Chinese calendar and laws and other Chinese customs. To him is ascribed (doubtfully) the invention of katakana, the Japanese syllabary or script. He was the tutor of the Empress Shōtoku, by whose order the first recorded block printing was done.

A recent Japanese writer has given the following account of the zeal with which Japan was at this time adopting Chinese ways and culture:

During the eighth and ninth centuries there was scarcely anything good in Si-an-fu [i.e., Ch'ang-an], the great T'ang capital, that was not introduced into Japan or copied by the Japanese in their capital at Nara sooner or later. If the court buildings at Si-an-fu were painted red, so were those at Nara. If a temple was built and supported by the Chinese government in each province, so must it be in Japan. If the birthday of the Chinese emperor was observed as a national holiday, so was it here. If the nobles and the upper class in the Chinese capital played football, it was soon imitated by the Japanese aristocracy in Nara. . . . We can trace all this back to the Chinese origin of Japanese Buddhism.

In Japan as in China, block printing was preceded by the use of seals. As early as the year 629, reference is made in the *Nihongi* to the imperial seal. In 704 official seals for the provinces were established, and it was stated that they were to be two *sun* square (a little more than two inches). In 739 a seal of the same size was granted to the Ise shrine. These seals without doubt followed the fashion that was already in use in China and were used for

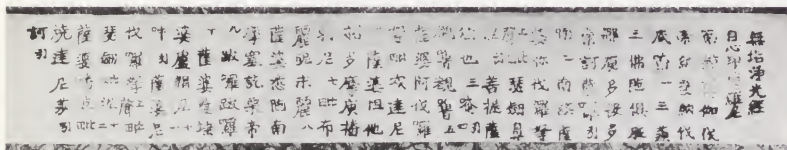
making impressions with ink. That some of them, at least, were made of wood is indicated by the statement in the *Nihongi* that in 692 the office of the Shinto cult gave a wooden seal to the empress.

Japan, the country that was never conquered until the last decade, is remarkable for the careful way in which ancient antiquities have been preserved. This is particularly true of the town of Nara, where the capital was established from 710 to 784, and where a large variety of objects from this Nara period have been kept. Among the precious objects preserved at Nara are a number of pieces of printed silk fabric which were apparently made by the use of wooden blocks. The patterns include plants, flowers, willow trees, pheasants, small birds, and butterflies. Two of the pieces of silk have the date printed into the design—dates corresponding to the years 734 and 740. Printed textiles, or *surigoromō*, are mentioned in the *Shoku Nihongi* under the date of 743.

Armor belts of leather, with designs in blue, red, and purple dye printed upon the leather, were produced at various times in the provinces of Hisen and Higo in the southern island of Kyushu, and some of them have been preserved. One is dated the eighth month of the twelfth year of the period Tempyo, which corresponds to 740. It is even more close to being a true block print than are the textiles, for the printing includes not only design but also a picture of the divinity Fudo and a number of words in Chinese and Sanskrit as well as the date.

During the whole of the Nara period (710-84) the control of the Buddhist hierarchy over the affairs of the empire was very strong. The resources of the state were drained for the casting in 732 of the forty-nine-ton bell—the fourth in size in the world—and for the erection in the years 735-49 of the great bronze statue of Buddha at Nara, weighing over five hundred and fifty tons and covered with fifty pounds of gold. The priest Gembo,

who returned from China in 735 after an eighteen years' stay, and who brought back with him five thousand Buddhist books and many holy images, had a large share in managing the affairs



This charm, written in the Sanskrit language with block-printed Chinese characters, dates back to about 770 A.D. It is an example of the oldest extant printing of this kind.

of state until his death in 746. But it was under the Empress Shōtoku, who reigned, with interruptions, from 748 to 769, that priestly control reached its climax. This empress, remembering the terrible smallpox epidemic of 735-37, kept a hundred sixteen priests attached to her court for the driving out of disease demons, in addition to those employed for other purposes. Dōkyō, the head of the Buddhist priesthood, was her chief physician and adviser and had a controlling voice in all state decisions. He was emperor in everything but name, was even given several of the titles usually reserved for the emperor, and was lodged in the palace.

To the zeal for Buddhism of the Empress Shōtoku, the world owes its first certain and clearly attested record of printing with copper blocks upon paper. The empress ordered the printing of one million charms to be placed in a million tiny wooden pagodas, and some time before the year 770 the work was finished and the pagodas and the charms distributed. This event, so important in the history of the world, rests fortunately on as clear evidence as any event in early Japanese history. It is described both in the dynastic annals and in the records for the temple where many of the prints were deposited. More than that, a number of the original prints are still extant.

The account in the official history, the *Shoku Nihongi*, is as follows:

In the fourth month of the year 770, after the eight years of civil war had been brought to an end, the empress made a vow and ordered the production of one million three-story pagodas, four and a half inches high and three and a half inches in diameter at the base. Within each of the pagodas was placed a single copy of one of the four *dhāraṇī* [here follow the names of the four charms]. When this work was finished, the pagodas were distributed among various temples.

The record in one of the temples is more explicit with regard to the means by which the charms were made:

In the year 767 there were built two small halls for pagodas on the east and west sides of the temple. . . . There were made one million pagodas, which were divided among the following ten temples [names of the temples]. In each was preserved a charm (*dhāraṇī*) from the *Mu-ku Jō-kō Sūtra* in block print.

Not only do we have these two clear contemporary accounts of the printing of a million charms but we also have the charms themselves. A number of the original impressions are preserved in the Hōryū-ji, a monastery in the province of Yamato, together with at least 109 of the little pagodas in which they were contained. Nine public libraries and museums and several private collections in the United States have these charms. One museum in Canada also has a charm, together with its reliquary or pagoda, and two private collectors likewise have reliquaries. The charms are about eighteen inches long by two wide. Each one contains about thirty columns of five characters each. They are not all alike, as four different charms were printed. Two different kinds of paper were used, one thick and of a woolly texture, the other thinner and harder, with a smooth surface, which did not absorb the ink quite so readily. All the charms, on both kinds of paper, are brown with age.

The text of these earliest block prints and of the whole *Sūtra* from which they are taken indicates clearly the incentive that was back of their production, and sheds light on the powerful impulse that Buddhism gave to early printing. This Buddhist classic consists of six sections, each of which in turn contains a narrative portion and a charm, the narrative portion indicating the use of the charm. When, sometime prior to 704, the *Sūtra* was translated into Chinese by Mi-t'o-hsien—sixty years before the printing of the charms in Japan—only the narrative portions were translated. The charms were merely transliterated, the Sanskrit sounds being represented as nearly as possible by Chinese characters. It is these Sanskrit charms in Chinese characters that were printed and rolled up and placed in the wooden pagodas. A small section from the narrative portion of the *Sūtra*, which forms as it were the introduction to the charms, is enough to indicate how this printing naturally fitted into the Buddhist scheme of salvation:

A Brahmin who was sick went to visit a seer in a garden. The seer said, "You must die in seven days." So he went to Buddha, pleading that Buddha would save him, and offering to become his disciple. Buddha said to him, "In a certain city a pagoda is fallen. You must go and repair it, then write a *dhāraṇī* [charm] and place it there. The reading of this charm will lengthen your life now and later bring you to Paradise." The disciples of Buddha then asked him wherein the power of the *dhāraṇī* charm lay. The Buddha said, "Whoever wishes to gain power from the *dhāraṇī* must write seventy-seven copies and place them in a pagoda. This pagoda must then be honored with sacrifice. But one can also make seventy-seven pagodas of clay to hold the *dhāraṇī* and place one in each. This will save the life of him who thus makes and honors the pagodas, and his sins will be forgiven. Such is the method of the use of *dhāraṇī*. . . . The size of the pagodas shall be from an inch to a cubit in height or yet ten feet. From these pagodas, if the heart is

set at rest by contemplation, shall come forth a wonderful perfume." The Boddhisattva said, ". . . I will speak of the impressing of the law of the *dhāraṇī* upon the heart. This *dhāraṇī* is spoken by the ninety-nine thousand *koṭi* of Buddhas and he who repeats it with all his heart shall have his sins forgiven. . . . So shall ninety-nine copies be made of each of these *dhāraṇī*, and they shall be placed within the pagodas. . . . These shall be honored with offerings and incense and flowers and there shall be a procession around them seven times while the *dhāraṇī* is recited. Then will great salvation be wrought."

In the face of the discrepancy in numbers between the directions given by Buddha and by the Boddhisattva, the empress evidently tried to be on the safe side and insure long life by ordering a million copies of the charm—and by so doing, she introduced printing to the world. The immediate purpose of her project failed, for she died about the time the pagodas were distributed, but the by-product of her act became one of the world's greatest civilizing forces. It is typical of the international character which printing has always possessed that this first printing project was in an Indian language in Chinese character and was carried out in Japan.

In 782, thirteen years after the empress' death, the great Emperor Kwammu moved the capital from Nara in order to escape the domination of the Buddhist hierarchy, and the period of the domination of the state by the church was at an end. For two hundred years Japanese history is silent on the subject of printing—until the year 985, when it entered Japan once more as an importation from China. Meanwhile, printing in China itself had undergone a transformation.

Speculum Historiale, 1474

Presented in Memory of Helene Gilbert Baer
by the Friends of the Columbia Libraries

ROLAND BAUGHMAN

AT THEIR meeting on March 19, the members of the Council of the Friends of the Columbia Libraries authorized the purchase, in the name of the Friends, of a book in memory of the late Helene Gilbert Baer. The book has now been selected, and it is a most exceptional and worthy addition to Columbia's resources. It is a huge three-volume edition of *Speculum Historiale* by Vincent of Beauvais, printed in 1474 in Augsburg at the press of the Benedictine Monastery of Saints Ulrich and Afra.

Vincent of Beauvais, a French Dominican friar who enjoyed great favor with Louis IX, lived from about 1190 to 1264. A humanist rather than a schoolman in the strictest sense, he was the greatest of the medieval encyclopedists. His chief work, *Speculum Maius*, seeks to bring together and at times comment upon the whole range of knowledge drawn from all the authorities available to a scholar of Vincent's time, pagan as well as Christian, classical as well as medieval. It is in reality three works in one: *Speculum Naturale* (the "Mirror of Nature"); *Speculum Doctrinale* (the "Mirror of Instruction"); and *Speculum Historiale* (the "Mirror of History"). A fourth part, *Speculum Morale*, was not compiled by Vincent, but was attached to his writings a generation or so after his death. The *Historiale* alone has been estimated to run to nearly a million and a quarter words, while the whole work (excluding the *Morale*) exceeds three and a quarter million words! The gigantic task of compiling it was

Inapit Prologus Gratii Vinctij de
Burgundia Oromis predicatorem in libro
qui dicitur Speculum Historiale.



IN ECCE
dico et habuit
vno christiani
fimo Gratianu
dei gratia clari
fimo Gratianu
Laudatores Gra
ter Vinctianu
christi feruul m
aulia i futuro re
gno cu salute et
pace ppetua? Sup ecci ciuitates habere pote
statem in pto quoq seculo non modo apere
vnu anguli pmpotati ac regale saluigum?
maque aut ob exuna ecclesie mltitudo ac fa
rei chustiane qdā singulare pfectuū? rebū
nichilominus a candis moralibus reuendū
et honorē. In anno pcedenti sicut ex ves
neabilis ac religiosi Ratioli qui monasterio
regali mōst Cisterciensi ocoiff abbat tūc epif
prieficebat vobis autem simul & vobis famis
litan erat? celatōe cognouim? ad aucto ves
stera puerit eioisse nos grācie volunē vnum
ex multoz libroz exat pūo sio? ubi aggre
gati? non pūo vroz confertens ad omniōde
doctine compendū. Et q vobis quoq mel
lissia scriptaz dulcero sapie & grācia est? ad
eiusdem volumis exmplat p notatōis exāis
sentē dū studiōz vroz vestroz vbi? deputatū
pūi veltūi pūal exatate affe dūm. Et ego
quos hēc aucto? vepere scriptum amato?
quili? qz? gausus sim non pūo amāduer
tens sol? et ne grāda diuina antioqz pūm
pūm fluda veltā vroz qz pūenū imitāt
a d illoz dico tantūmō qui quondā in po
pulo dei expressa rei vocatōe regni gubernas
cula suscepit Dauid mō? & Salomon qui
non solū legis deutono mūi iuxta legis pē
pūm affluue telegit? scēnā spūaliū dōcti
nē liboz apūto spūta exatōis ad vltimā
onē pfectio relinquit? totul ecclesie mai
firi effe? sunt. a hēc modo vniu? Julij cris
tis et Augusti ceteri vroz successoz eouicem
qui aciem romani impetij mo pene totius or
bis monarchia tenuerūt. Et hēc tpalia m
lue frequēte exercitio debui bellozūq nego
cis viziōbus implicia? m hilominus tamē
philosophoz libris affluue mltitudo vroz
& gāle hōies ad vroz ac diuina scriptū

ignotante? lib talitū angustia exatū sunt.
vrumenū quorūm pcessoz veltroz m
vrgo frācoz qui vroz ex tpe Clodouē ma
gm fugatō excoiū tenebu? ac noua fci luce
fulcepa diuina scriptio mēdēt? fōq? con
stāter adhibere ceperūt. Precepit quēz fa
mosus ille karolus magnus fci ac tē hōie
pictas quē ex frācoz regibz pūm ad m
pēty totum saluigū vromus fama puerit?
quoz tūa pūstia tutela cōtra pagānos vel
ceteros hostes ecclesie tot & tūa bella exercit
it in vroz fci ut genere seculari viceret &
diuine repositus suis prius illuxit. Habuit
hōiem vlt? hōie referunt pceptōm in arte
grāmanca Petri pūm. In ceteris aū dū
scriptio Albiū cognōito Alcuimū apud qz
dylatēte atq? rebōie papie mltitudo me
o dū pūmū tpe m pūm. In rheologia
quoz dōctē exmū fci vroz libroz tpe
fciōtē cōiōpū Alcuimū habuit Qui etiā in
ter cetera sua laboris opuscula libroz de sanda
trinitate luculento sermone confcripti. Des
mē vroz flius eiusdem Laudouicus? qui in
vroz pūpūto regno videret impioq? fci
cessit. et tūc vroz scriptaz exat amato?
q? n? nichilū grecoz impator sandi Dyo
ni in auopage de reatāchā libroz ad pū pū
nauit et greco i latinū tēlātōe mlti. Amā
ludis quoq libz de ecclesiāstias offitioz et dū
regi & impator q? scribē potēre? dū? & Ange
lomū ad euntē in libroz regū tēlātō? eo dū
Rabius quoq eiusdem tpe dōct et fci
pūo egre gūis. Vmo qdē tēlātū in cōi
elē? & postmōdū libroz machabez a lenē
fci dūctū tēlātōm Laudouico regi pū
nec mlti. Postmōdū karolus caluū tū
rogatū Iohānes scotus pūci mltis dū
mī reatāchā ex greco in latinū vti ex vto
tēlātū cui etiā mlti sandi amāoi monachū
libz de sobrietate scripti. Vro? & Robertus
rex m ecclesiāstias cābus nō mediociter do
dus erat. Vn? & pulcherrimā de spūtu san
cto sequitū & responsoria quoz elegitē cō
pōnit. Et vroz itaq? vti m ex cuius prius
ab mīanna fciūs iuxta morem hieri? scūla
ribz etuozus est? Vmli mōto euacuatis iū
que pūctū sunt scripte sacre documentis ac
sandoz exēplis vroz vroz vroz dū vocat le
genōis mēdōis. Voz qz dūctat vroz effimo
q dū veltā dū hōie vroz vel ad subitū vroz
pū pū regimē fci vroz vroz pūpū q hōc tpe
dūm a seorūm bellorumq? turbibz. v

The first page of Vincent of Beauvais' *Speculum Historiale* (1474).

begun well before 1244, at which time it was virtually completed, although—perhaps at King Louis' urging—the *Historiale* was eventually extended to include events as late as 1254.

The 1474 edition of *Historiale*, which has been placed here in Mrs. Baer's memory, has been called the best of the early printed editions, from a textual as well as from an esthetic point of view. Besides containing what is considered to be the latest and therefore the fullest version of the text as Vincent left it, it includes the author's letter of dedication to Louis IX, in which the range, methodology, and purpose of the work are discussed. This letter is otherwise known only in a single copy prefixed to an early manuscript version of the *Historiale* which is now at Dijon, and which may have been the very volume that Vincent presented to the King in or about 1244.

The 1474 printing was preceded by two Strassburg editions, an undated one by Adolph Rusch that was probably issued in 1472 or 1473, and another by Rusch's father-in-law, Johann Mentelin, dated 4 December 1473. Ours, then, is the third printing. The fact that it was produced at a Benedictine monastery, despite the circumstance that its author was a Dominican, bespeaks the high regard in which Vincent's work was held in the later medieval period. It is perhaps of some interest that the type used in this edition was later purchased by Anton Sorg, who set up his own press in 1475, shortly after the printing activities of the Monastery of Saints Ulrich and Afra had ceased, due to the death of the guiding genius of the press, the Abbot Melchior von Stamheim. Although Sorg is said to have learned the printer's craft while working for the first Augsburg printer, Günther Zainer, he is also known to have had some connection with the monastery press, and one can speculate that he may have been among the otherwise anonymous craftsmen who were involved in the printing of our *Historiale*.

The Columbia copy is fine and complete. The binding, which is doubtless the first and only one the copy has ever had, has

been much renovated and restored. Each cover has the remnants of the original blind-stamped leather, together with the original brass clasps and hasps, but the spines and edges have been renewed throughout. The first text page of the first volume has a beautiful floriated initial, heightened with gold leaf, and splendid initials in red and blue have been added by hand throughout the three volumes. The first and third volumes contain Latin presentation inscriptions of singular interest; they bear testimony to the fact that this copy was presented in the fifteenth century to the Benedictine Monastery of St. Ludger at Werden in Westphalia by one Doctor Wilhelm Koerman "for the good of his soul."

* * * * *

Finally, it should be noted that the addition of this magnificent edition of the greatest of the medieval encyclopedias corrects a situation of a kind not often found in our library. Until this set was acquired, not a single edition of Vincent of Beauvais' *Speculum Historiale* in any form was available at Columbia. Now a copy that we can be justly proud of stands on our shelves in memory of Helene Gilbert Baer.

Further Enhancement of Public Areas in Low Memorial Library

In the February 1961 issue of Columbia Library Columns we printed several pictures of the King's College Room which had just been created in part of the Columbiana area of Low Memorial Library, through the generosity of Dr. and Mrs. Edmund Astley Prentis and Mrs. Katharine Prentis Murphy.

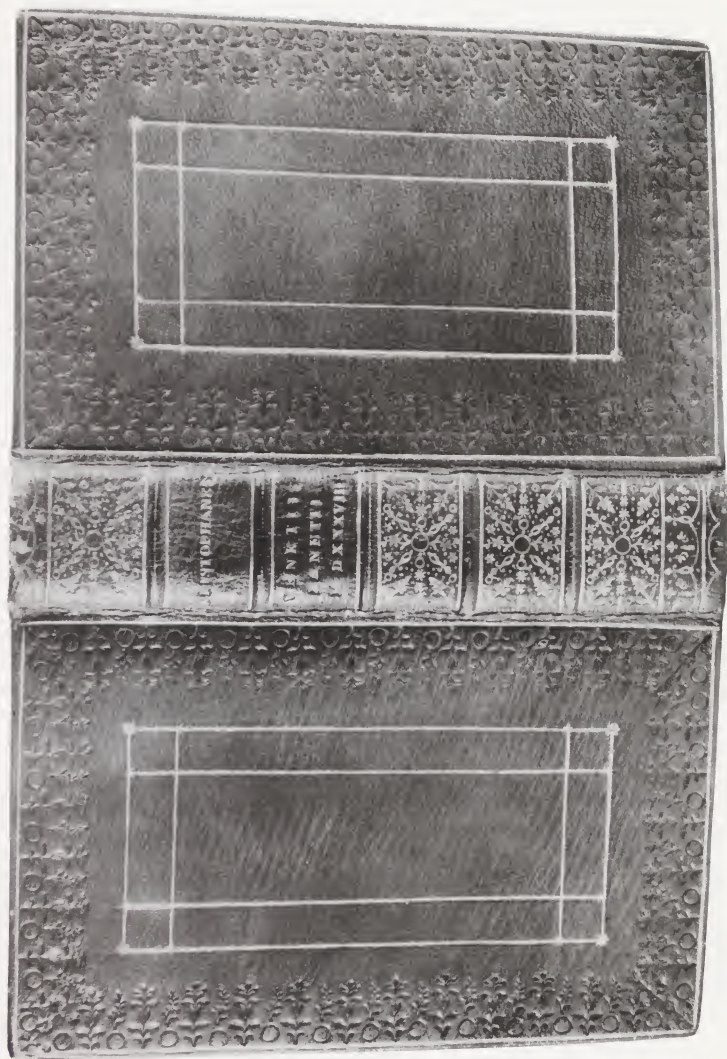
The enhancement of the public areas surrounding the Rotunda in Low Memorial Library has continued, with the opening this spring of the handsomely paneled Twombly-Burden Room and of the adjoining Faculty Room. On the next two pages we bring to our readers pictures of these rooms.



The recently opened Twombly-Burden Room in Low Memorial Library. The 18th Century English quartered-oak paneling was presented by William and Shirley Burden and the furniture by Mrs. W. A. M. Burden. The large painting is a John Singer Sargent portrait of Mrs. Hamilton McKay Twombly. Mrs. Francis Henry Lenygon supervised the installation.



The new Faculty Room in Low Memorial Library, showing the installation of ancient Chinese art objects from the Sackler Collections.



This eighteenth-century binding, gilt on red morocco, was made by Roger Payne for a copy of Aristophanes's comedies, in Greek (1538).
(See page 44.)

Our Growing Collections

ROLAND BAUGHMAN

Gifts

Cole gift. The estate of the late Mr. Harry Cole (A.B., 1913) has presented important materials from his library. These include books, manuscripts, and a fine collection of classical phonograph records.

Dag Hammarskjöld Library gift. Some 2,000 issues of architectural and city planning periodicals, 1961-1963, from many parts of the world, have been presented to Avery Library by the Dag Hammarskjöld Library of the United Nations.

Durgin gift. Mrs. James H. Durgin has presented a letter from Nathan Sanford to John L. Lawrence, 23 January 1817.

Eberstadt gift. Mr. Lindley Eberstadt (A.B., 1932) has presented a valued volume from Chancellor James Kent's library, comprising the two parts, 1792 and 1794, of *Transactions of the Society instituted in the State of New-York, for the Promotion of Agriculture, Arts, and Manufactures*. The volume contains Kent's copious notes on the preliminary leaves and his autograph on the first title-page.

English Department gift. Further important letters from the files of the English Department have been sent to be included with our manuscripts. Among the current lot are two letters from Dwight D. Eisenhower, and one each from Theodore Henley Jack, Harold J. Laski, and Frank Raymond Leavis.

Friedman gift. Mr. Harry G. Friedman (Ph.D., 1908) has presented a splendid copy of the first edition (1732) of the English translation of Augustin Calmet's *Dictionary of the Holy Bible*. The work was issued in three large folios; the translation was made by Samuel D'Oyly and John Colson. Mr. Friedman has also presented the Estienne, 1544, printing of Exodus in Hebrew.

Frisch gift. Mrs. Martin Frisch has presented to Avery Library a collection of ten works relating to 19th-century architecture, among them being A. W. Pugin's *The True Principles of Pointed or Christian Architecture*, 1841.

Greenbaum gift. The Law Library has recently received a gift from General Edward S. Greenbaum (LL.B., 1913) of two volumes of manuscript notes made by his father, Samuel Greenbaum (LL.B., 1875), while he was a student at the Columbia Law School from 1872 to 1874. The notes, taken from lectures delivered by the famous professor Theodore W. Dwight and others, cover a wide range of legal topics, from property and domestic relations to corporations and municipal law. They are of particular interest in that they shed light upon the "Dwight method," the type of legal instruction used at Columbia prior to the introduction of the "case method" by Professor William A. Keener in the late 1880's. Dwight's courses consisted of extensive dialogue between instructor and student, supplemented by lectures, readings from standard treatises and weekly moot court (practice court) sessions.

The library already owns a number of volumes of Dwight lecture notes taken by other students in about this same period.

Grozier gift. A gift of singular importance has come to Columbia through the good offices of Mr. David Grozier of the Public Information Department, Radio Free Europe, in Munich, Germany,

and Mr. Alton Kastner of the Free Europe Committee in New York. It is a collection of 160 tapes, an index, and a guide to the tapes, of speeches, announcements, and reports that were issued from Hungary during the dark days of the rebellion of October–November, 1956.

Kaufmann gift. Mr. Edgar Kaufmann, Jr., has assisted Avery Library in acquiring twenty-three original drawings from the office of the late Frank Lloyd Wright.

Keeney gifts. A number of fine pieces have been presented to the East Asian Library by Mrs. Philip Olin Keeney from the collection formed by her late husband. Many of the items had been presented to Mr. Keeney by Japanese librarians as tokens of appreciation for his contributions in the field of library service in post-war Japan. Mr. Keeney had been assigned to survey the library situation—particularly that of public libraries—and he contributed substantially to the reorganization of the entire library system of Japan.

Knickerbocker gift. Columbia University is always eager to receive the manuscripts of John Erskine, one of our most famous faculty members. Recently Dr. William S. Knickerbocker (A.B., 1917; A.M., 1918; Ph.D., 1925) sent one to be added to our collection. It is Erskine's article, "The New Poetry," which was published in *Outlook* on February 20, 1924. Dr. Knickerbocker and Professor Erskine were close friends, both having been Proudfit Fellows in English Letters at Columbia.

The manuscript is in Erskine's holograph, and is contained in fifteen closely written pages.

Magriel gift. In or about 1590 the Plantin-Moretus press in Antwerp had planned to publish a small Breviary containing copper-plate engravings by Johann Wiericx. The book was never issued,

although the plates were completed. In 1900 the twelve engravings were finally printed by the Plantin-Moretus Museum in a small volume edited by Max Rooses.

A copy of this beautiful edition has recently been presented to Columbia by Mr. Paul Magriel.

Political Science Quarterly gift. A very fortunate and important gift is that of the back correspondence from the files of the *Political Science Quarterly*, which has been published at Columbia University by the Academy of Political Science since the journal's beginnings in 1886. The collection contains correspondence from James Truslow Adams, Charles Beard, Paul H. Douglas, Theodore Roosevelt, Sidney Webb, and many other historians and political scientists. Of special interest is a group of nine letters of Woodrow Wilson, of the period from 1886 to 1889, dealing with his articles and reviews as well as with the writing of *The State*.

Rodger gift. Mr. William Rodger has presented three letters from prominent persons. They are: an autograph letter signed, from George W. Pleasants to Henry W. Bishop, 14 April 1849; an autograph note signed, from John Sherman (U.S. Senator from Ohio during the Civil War) to S. A. Kingman, 14 June 1865; and a typed letter signed from Governor Herbert H. Lehman to George McCullough, 3 April 1961.

Rome gift. Avery Library announces the receipt of more than fifty volumes on architecture and interior decoration, the gift of Mrs. James P. Rome.

Ryan gift. Mrs. Francis J. Ryan has presented a large collection of books from the library of her late husband (A.B., 1937; Ph.D., 1941). The books are mainly in the field of science.



The adoration of the shepherds, engraved by Jean Wiericx in about 1590. (Magriel gift.)

Samuels gift. Mr. Jack Samuels (A.M., 1940) has presented several volumes of exceptional value and usefulness. Among them are: Alexander Pope's *Essay on Man* (in four epistles), 1733; John Dryden's *Love Triumphant*, 1694, and *All for Love*, 1678; and Thomas Shadwell's *The Virtuoso*, 1676. The gift also includes Robert Burns' *Tam O'Shanter*, 1884, with George Cruikshank's illustrations, as well as two more modern works, Vera Willoughby's *A Vision of Greece*, 1925, with the author's colorplate illustrations, and the Medici Society edition of Homer's *Odyssey*, 1924, with Russell Flint's fine colorplates.

Upjohn gift. Professor Everard Upjohn has presented to Avery Library nine volumes of clippings, sketches, photographs, and the like, from the office of his father, the late Hobart Upjohn.

Wouk gift. Mr. Herman Wouk (A.B., 1934) has made a distinguished addition to the Herman Wouk Papers in Special Collections (*Library Columns*, February and May, 1956, and later issues). The new gift comprises (1) three microfilm reels containing the only extant version of the complete manuscript of the novel, *Marjorie Morningstar*, the originals having been lost, and a box of workshop materials pertaining to the novel, and (2) the original manuscript of *Youngblood Hawke*, plus research materials, memorabilia and reviews, and other workshop notes pertaining to the novel.

Notable Purchases

Manuscripts

Manuscript Collections. Four collections of letters have been acquired by purchase during recent months. One is a packet of twelve letters from Aaron Burr to his close friend, Timothy Green, written for the most part during the winter of 1795-96. Green, it will be remembered, perished in Burr's service when

the ship, on which he was bringing Burr's ailing daughter, Theodosia, home from South Carolina, was lost at sea.

A collection of thirty-two letters written by Brigadier-General James W. Forsyth to his wife reflects the impressions of an American of events and scenes during the Franco-Prussian War. Forsyth accompanied General Sheridan in 1870 on a military observation mission that took them over much of Europe during a troubled period.

Also of recent acquisition is a fine group of fourteen letters from William Allen White to George Matthew Adams, revealing the close friendship of these men through more than thirty years. The letters begin with one dated June 27, 1908, and end with one for November 16, 1939.

Finally, there has been acquired a fine collection of nearly 150 pieces representing the correspondence that passed between E. V. Lucas and Arnold Bennett from 1917 to 1930.

Individual Manuscripts. One early book manuscript has been purchased during the period. It is a student's copy of Virgil's *Georgics* and *The Aeneid*, written very probably in Italy during the 15th century in a variety of hands. Most of the writing is careful and professional, and apparently the original owner employed a number of scribes to furnish him with the text he needed for his studies.

A number of 18th- and early 19th-century American letters have been purchased. Among them are two from De Witt Clinton to Timothy Green, dated 30 March and 9 April, 1796; one from Alexander Hamilton to Jacob Read (Nov., 1798); one from John Jay to his daughter, Maria Banyer (4 January 1809); one from Charles King to Col. Aspinwall (3 May 1833); and two from Nathaniel Scudder to Henry Laurens (4 October 1779 and 5 August 1780).

A fine letter from Brander Matthews to "Dear Carey," dated at Paris "7 Mai 1891," was also among our recent purchases.

Printed Books

Fifteenth-Century Books. Three fine incunabula have been acquired by purchase. The most significant, Vincent of Beauvais' *Speculum Historiale*, Augsburg, 1474 (Stillwell V-255), is discussed in detail elsewhere in this issue. Less impressive but still a notable acquisition is the Venice, 1486, edition of the works of Horace, printed by Bernardinus Stagninus and containing the learned commentary of Christophorus Landinus (Stillwell H-386). Also to be noted is *Summa astrologiae judicialis* by the English physician and astronomer, John Estwood (fl. 14th century). Our edition is the one printed at Venice by Johannes Lucilius Santritter for Franciscus Bolanus, 1480 (Stillwell E-84).

Sixteenth-Century Books. Among our many acquisitions in this category, a few are especially noteworthy. First place must go to a beautifully printed volume of the comedies of Aristophanes, in Greek, published at Venice by Bartholomaeus Zanetti, 1538. Of special distinction is the binding—fine red morocco, stamped with gilt and in blind, by Roger Payne. The copy bears the book plate of Charles Butler, well-known English collector.

Also of note is a volume containing four works of Aristotelian interest by Juan de Celaya, printed at Paris, 1514-1521. The works are of extreme rarity in any condition, and the present set is especially fine, being bound in the original vellum.

Two other 16th-century classical works should be mentioned: the comedies of Terence, printed at Venice in 1511 by Lazarus de Soardis, with a fine woodcut title page and wood cut illustrations throughout; also an illustrated edition of *The Golden Ass* of Apuleius, printed at Venice in 1516 by Johannes Tacuinus.

Three 16th-century works of special scientific or mathematical interest were purchased: Eucharius Rösslein's *Kalender mit allen Astronomischen haltungen*, Frankfurt, 1534; Euclid's *Elements* in

Italian, Urbino, 1575; and Luca Gaurica's *Ephemerides recognitae*, Venice, 1533, printed at the famous press of Lucantonio Giunta.

Seventeenth- and Eighteenth-Century Books. Few of these can be singled out for mention here. Of greatest interest, perhaps, are the first editions of George Chapman's translations of Homer's *Iliads* (London, Nathaniel Butter, 1611; STC 13634) and *Odyssees* (London, Richard Field for Nathaniel Butter, 1615?; STC 13637). The copies just acquired are superb, and will make signal additions to the Gonzalez Lodge Classical Library.

Most of the other notable acquisitions of this period are of scientific nature. Mention should be made of Jacques Rohault's *Traité de Physique*, Paris, 1671, in the very rare first edition which was important for having introduced Newtonian concepts of physics; Filippo Finella's *De Metroposcopia*, Antwerp, 1648, one of the most profusely illustrated early works on the art of interpreting the lines of the forehead; Leon's *Portrait de la sagesse universale*, Paris, 1655, a fine copy of an important encyclopedic work; and Pierre Du Moulin's *Physicorum*, Amsterdam, 1645, another rare encyclopedic work by a Huguenot theologian.

An acquisition with an intriguing title is William Lilly's *Catastrophe Mundi: or, Merlin reviv'd, in a discourse of prophecies & predictions . . . with Mr. Lilly's Hieroglyphics exactly cut . . .* London, 1683.

Finally, notice must be taken of Robert L'Estrange's *Fables of Aesop . . .* London, 1704, which bears the autograph of Francis Scott Key on the front flyleaf.

Later works. Only one book in this category merits mention here, but that one is indeed a splendid acquisition. It is Maxime Du Camp's *Égypte Nubie Palestine et Syrie Dessins Photographiques*, Paris, 1852. This sumptuous publication is the earliest important photographic book to be produced in France. One

hundred and twenty-five large photographs were prepared by the Lille firm of Blanquart-Evard for mounting in each copy, for this was long before the invention of photoengraving. The photographs were made by Du Camp on his travels throughout the Orient from 1849 to 1851, and show temples, tombs, statues, pyramids, mosques, etc., at Karnak, Thebes, Luxor, Nubia, Jerusalem, and Baalbeck. In many instances they may represent the earliest surviving photographic record, and in addition certain of the monuments depicted no longer exist.

Our copy of this large folio volume was once in the library of Mme. Valentine Delessert, for whom it was bound by Trautz-Bauzonnet. Mme. Delessert was a bibliophile and friend of the romantic authors, was the daughter of an archeologist and the mother of one, and had a long liaison with Prosper Mérimée while he was in charge of restoring ancient monuments.

Modern Fine Printing. Several books in this class have been acquired, but again only one is of paramount interest. It is Pierre Schaeffer's *Jeux de Trames*, published at Paris by Georges Visat et Cie, 1962, and containing ten "trama-reliefs" by Joel Stein.

This may be said to be a book of three-dimensional pages. Each of the designs includes patterns by Stein printed, usually in two colors, on raised dots. Schaeffer's notes on the "trama-reliefs" occur on pages with cut-out slits, so that only a small section of each design can be viewed. In this way an optical illusion is created which is wholly different from the impression received when the whole pattern is seen.

Activities of the Friends

MEETINGS

Bancroft Awards Dinner

On Tuesday, April 21, approximately 300 members of our organization and their guests met for the culminating event of the academic year—the Bancroft Awards Dinner which was held in the Rotunda of Low Memorial Library. Mr. Hugh J. Kelly, Chairman of our association, presided.

During the program, President Grayson Kirk announced the winners of the prizes for the three books judged by the Bancroft Prize Jury to be the best published in 1963 in the fields of American History, American Diplomacy, and International Relations of the United States: *Franklin D. Roosevelt and the New Deal: 1932-1940*, by William E. Leuchtenburg, *Power, Freedom, and Diplomacy*, by Paul Seabury, and *The Liberator: William Lloyd Garrison*, by John L. Thomas. He presented a \$4,000 check to each of the authors, who responded with short addresses. Mr. Kelly presented certificates to Mr. James M. Cron of Harper and Row, to Mr. Charles D. Lieber of Random House, and to Mr. Larned G. Bradford of Little, Brown and Company, the publishers, respectively, of the three award-winning books.

The Bancroft Awards Dinner Committee was made up of Mrs. Francis Henry Lenygon, Chairman, and Mrs. Arthur C. Holden.

The prizes are provided by funds from the Bancroft Foundation. The Friends take pleasure in helping to enlarge public knowledge of these awards.

PICTURE CREDITS

Credit for some of the illustrations in this issue is acknowledged as follows: (1) *Article by Joseph L. Blau*: The sketch of the cannibals is from the Ptolemy Atlas of 1535; the map drawn by Columbus and the woodcut portrayal of the islands discovered by Columbus on his first voyage are from R. A. Skelton's *Explorers' Maps* (N.Y., Frederick A. Praeger, 1958). (2) *Original photographs*: The portrait of Dr. Luther H. Evans was taken by Manny Warman, photographer for the Columbia News Office; the pictures of the little pagoda, of the Buddhist charm, and of the Roger Payne binding were made by Lisa E. Basch of the Columbia Libraries' Photographic Services; the picture of the Twombly-Burden Room was by Henry S. Fullerton of Westfield, New Jersey, and the one of the Faculty Room was by Ivan Charters.

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